

/275 cont. /

8. Means of Transportation and Communication.

484
[34] The Indians do not like to travel by land. The north-south extension of their dwelling area along the river essentially requires boat trips from village to village. Land marches are undertaken only to visit the plantings or foreign tribes. For both purposes paths exist.

487 The paths are approximately 20-25 centimeters wide and are produced by the treading down or pulling up of clumps of grass; they do not go straight, but make slight meanderings. The 481 Indians walk on them single file, one behind the other. Their feet are not, as is often said, placed exactly one in front of the other, but rather, as I was constantly able to observe on marches lasting for days, the Indians turn their toes outward, exactly as we do; at most they sometimes turned their feet slightly inward when a taller clump of grass along the side required it. It is also very pleasant to walk barefoot on these paths; they are kept very clean and smooth.

485 For short marches, such as to the plantings, there are no special arrangements; it is different in the case of paths that lead cross-country for days and are more frequently traveled. They are provided with shelter-huts at intervals of a day's march, cooking places, ferry boats and water-transport vessels on either side of the waters. I traveled such a traffic route when I marched across Bananal Island in order to reach the Šavajé.

482 As a means of transport by land the back-baskets (běhulě) are chiefly used; they are carried on shoulder-band and forehead-band and /276/ quite enormous loads may be transported in them (Pl. 57, Ills. 1 and 2). All other heavy loads are also carried on the carrying-band of brown bast (ōunā), which is placed around the forehead or the chest; for example, the large carrying baskets (wālii, Pl. 57, Ill. 3). For my knapsacks, the Indians likewise made themselves forehead-bands. Large sleeping mats are rolled up and transported crosswise upon the head.

/326 cont./

586 longer wants the other. In any case the children remain with the father. The divorced wife keeps her property. Ehrenreich reports ("Beiträge," p. 27) that a man who rejects his wife may not marry again, but merely takes a housekeeper. According to my observations, the case from Village No. 5 reported above is quite typical. Contempt is by no means the lot of such a man, as Königswald reports (1).

[113]

1. Globus, Vol. 94, p. 237.

589
768

Widows and orphans. Widowed persons again don their leg and arm bands. The widower lives like a bachelor; he may marry again, but generally does so only if he has children who need a mother. Otherwise he is afraid of the work incumbent on a husband. Widows continue to live in the house, which, of course, is their property. They may marry again. They get their maintenance from the chief, in case there are no grown sons who are able to care for them. Otherwise the chief appoints someone who is to plant and fish for her, and pays him for it. Orphans are reared and provided for by the brother of the mother.

836

Extramarital sex life. The girls do their utmost to preserve their purity; thus, they do not go into the forest alone, for fear of the young men. If a girl nevertheless has misfortune, she is not punished, at any rate not in the south horde. Even in this case she is married by another party. I was unable to learn anything about the severe punishment for premarital intercourse and adultery, as reported by Ehrenreich and Königswald. /327/

[114]

[548]

[485]

Before marriage, the men enjoy complete freedom. In many villages there are Tapirpaé and Šavajé women who serve as prostitutes and are also put at the disposal of strangers. The Karajá nevertheless also seem to become involved occasionally in adventures even with tribal members. Pedro flirted in many villages with young girls whom he called his primas (cousins); in Camp No. 23 proposals for nocturnal trysts were made to him by two women, but he refused them. I did not discover anything about the arrangement of uri viduarum, about which Ehrenreich reports from Magalhães ("Beiträge," p. 28).